[redacted]
Must Remain in
Transcription Room

M 2491 Saturday night - Westtown
Sunday - Barn Lunch 11/ 9-10/74

So Saturday evening, end of the week. When you look back on the week, you are you satisfied with it? Sometimes it's worthwhile to make a weekly report, a weekly progress report. You can do it also for a day but I think a week is better because you then have a little more perspective about your behavior, because then you have certain measure. And the measure is rather vague because what is a conscious man? How should you behave, and explanations why you're not there, and all the different conditionings. And then immediately the question: how are you now?

Last Thursday I surprised, I think, some of you. Almost I would say, I put the pin on the nose. The evening before I had been quite serious in the little seminar group, talking about work and making it about Work, that is, defining the terminology of Work and indicating that unless one has towards Work the right kind of attitude, there is not going to be any success. And the right attitude is seriousness. Sometimes you can say the questions of your inner life have to be considered. Quite definitely not just outside, periphery. Essence and the further you can go within, the more chance there is to learn to understand the reality of yourself.

Do you do that every day? Today at lunch in Brewster I suggested, try to be curious, so that you loosen yourself up, and so that you don't always walk or sit with a terrible face. And that Work is not that heavy. It can be at times, of course, when you really want to do something that you know ought to be done, and you're serious about it so we exclude everything else. And then you concentrate, like you might do when you pray. But for an

ordinary day when one Works, what can be your attitude? I talk about flexibility, about an ability to adapt ourselves, to find out what it is if you express what your life is, and when it comes from your inside existence, your inner life, then it's when you become joyous, I suggested be a little humming bird. I meant by that, hum. Don't sing, not make it that vocal, and not distinct, just hmm....hmm.... like that. But every once in a while, to remind oneself....I'm alive...And I want to show it to myself...I want to remind myself that I am. I don't know how successful it was. It doesn't matter.

There are hundreds of things like that that we do talk about ~~—~~. You don't follow them all, I know. And you forget, which is usual. And every once in a while you will remember and that may be all right. You are the master of your own life. When I talk about seriousness it's ~~true~~, whoever wishes to be ~~serious-ness~~ to be. ~~When~~ever we talk about Gurdjieff it's up to us, every one of us, either to be interested or not interested. That's it. No one is going to ~~be~~ ask~~ed~~ you to be interested. I don't either. I only suggest if you can, ~~if~~ be interested, it might actually help you. And it might give more color to your life. But for that matter there ~~might~~ may be a great many things that ~~will be of~~ also can interest ~~to~~ you, and ~~that~~ it might also give ~~some~~ color, to your life.

Why don't we talk about objectivity? To understand each other or to — and understand oneself better when we're here and we have relationships. And how are the relationships? And how much water flows over the dam? And how often do you think about what you have been? I say at the end of the day or when you make your weekly report. How many words went through your mouth to the outside world for which you could remain responsible? Are you truthful? Do you consider every once in a

while that you ought to be? It doesn't say necessarily in the Bible, at the same time there is an emphasis on something in the Bible ~~on what~~ which I think is even more important. It says: either hot or cold. Nothing in between. Even lukewarmness is not correct. The word in English is spewing. Spitting. Spitting ~~you~~ out of my mouth as the Lord ~~that he~~ would mention it to you when he gives that admonition. To be ~~here~~ either yes or no. It means of course, exact, and it means quite logically -- honest. Don't repeat certain things you're not sure of. Don't gossip. Make sure that you understand what is meant. Make sure that that is the truth, and you can talk about it. ~~And~~ If it's not still a half truth, don't -- until you can verify it. Still it does require flexibility because we are very easily hurt when someone makes a remark and you don't agree with them. You hear about it. Of course it upsets you, because it is usually halfway told. And you don't want to take the time to explain it or to ~~actually~~ come down to brass tacks and actually say "Here I ~~doubted you~~ dot the "i" and I cross the "t." ~~hand across the teeth~~ This is me because I'm honest, and I say yes to life."

I've quoted once in a while, "peur de vivre," fear for living. ~~Of course~~ It's only because you don't know enough about life. And of course if you don't, don't talk about it. If you have fear of talking about it, try to ~~match it~~ manage to get rid of the fear. What will you do, to be sure of ~~using this??~~ a few things that are right for you and belong to you, that are your possessions? Almost ~~that~~ I would say that you have made. Under the instructions from above because there we are, trying to find out what it is to be free and to wish to go away from this earth.

Of course, and those are serious questions. But during the day -- here we have Saturday. It was a new kind of a day. I don't know how many of you could come or even wanted to come. And again, it is just a little suggestion. To be honest, it doesn't matter to me if you come or not come. I only make the suggestion in order to be helpful. If you can use it, so much to the good. If you cannot, well, you cannot.

We were making this day a free day for people, to use the Barn to the best advantage, to be free, to sit, talk, read, listen to a little tape, some music, and work physically. But it does require all your attention to do that, and your willingness. And if there is not enough of that kind of willingness and you're lazy, or a little bit, well... lazy is probably the best word for it -- an indolence, a lack of interest or that kind of level where you are more than half asleep.

Who is going to ask you to come to account, like in the Bible Saint Peter at the end, and then opening the gate or being sent to the left side and the right side. Gnashing teeth, and darkness, or the right side of God. Of course it's all symbolism, you know that. But after a day, can you be your own judge? What have we got to be one's own judge? What do we know? What do we know for sure? And how much can we test out? That is why a group is right. You must test out. You must find out for yourself. Not only what other people think of you, but also how you react to whatever they may think. Because they certainly, ~~they~~ are not always right. And you have to be the final judge. But in order to judge yourself objectively you cannot be affected. If you become involved emotionally because you hate so and so who has said this and that

about you, of course you're incapable of any kind of judgment and totally off. You have to wait maybe, or as I say, be flexible, flexible. Assumption that something else also may be truthful, to do away with what you think because maybe you don't know enough. Maybe the viewpoint of someone else, certainly is there because they can look at you quite different from the way you look at yourself, and I think it in that sense is useful.

You remember the little symbolism of a man in six sections, three on one side, three on the other. When one starts to Work one is in that section of the forehead, the top one. beforehand. When another person is looking at you, he is using the one in the back, because he is less interested. Also in the formulation, he looks at you much more objectively. So another person can help, if they are personally interested and are willing to help you, if they want to be serious about you. And exactly the same process takes place for oneself -- to shift the emphasis from that what is in front to that what is in the back, that what is formulating only, and is to some extent even peripheral, ponderability, to the back, which is the probability, the consideration. And between the two a bridge -- we say FA, the bridge of air. Changing then the aspects of a person into another possibility of a SO-LA-SI. Developing them because he is a man. He develops them to his highest possibilities, ending up as you remember in six with the sex. Usage of energy is available that represented by the SO LA SI. The SO LA SI is this time going down. You see it is a picture of a man when he is bending over, still so that it is not as yet stretched out or direct, not as yet as a man. He's just bending and there's a little hinge between that section three and section four. He has to raise himself up until he becomes a — a

vertical man. So that then the SO LA SI is in line with what he is unconsciously. The SO LA SI could even become conscious and conscientious. But you see, we don't I don't want to talk too much about theory. I talk a little theory in the seminary now to try to give seriousness to what we are talking about, and then defining certain questions or statements, making statements about what is involved in Work, what is needed for beginning to Work, what then is the requirement of how to start with an "I".

You must never be afraid of using the word "I". I think some of you still are, partly because you don't understand it. ~~When~~ An? "I" is your inner life, it comes from that which then seeks expression. And knowing that it's ~~a little~~ very difficult because it's covered up and because it is already so much bound by the crystallization of yourself, You need every once in a while a little help. You pray to God. God can help you then to make a little attempt, at least, ~~at~~ of something that can be free from yourself. We call it ~~then~~ an objective faculty. ~~It has been all~~ That is really all there is to it. You admit first that you're unconscious. You admit in the second place that that what you are trying to do is many times not successful and that there are many reasons why you cannot be successful because you are so much bound. And then sometimes it gets a little bit too much and you sit and you sigh, and you hope and then you say, "May someone help me." You look at your inner life, and you say to that, "Why don't you help me? ~~Look after~~ You're part of me." And your inner life tells you, "No, I'm not as yet part of you. I'm part of Mother Nature." And then you ask that inner life, "Why the hell can't you be free

because I would like you to grow up?" It says, "Well, you have to Work for that."

If you understand that you have to Work because you're a man on earth, then I think you already have the key, for that means then, that Work is loosening up that what is within yourself as your inner life. See, that has nothing to do with your mind. ~~That has~~ And it has very really little to do with your feeling as you know it. Because why would you want your feeling to be loosened from you when ~~they are really~~ a feeling is quite satisfactory for your own personality? You don't want to give that up because you don't want to take ~~that~~ it away. And you lose even self-reliance if you try to do it. So the only way you can get free, and freedom in itself, is to create something different, which then can move. This is what I mean by flexibility. The whole question of flexibility is that you have a willingness to make something. That is, you have the willingness to change what you are. Only, you have to know in what direction you should change, and that requires a great deal of attention. Because many times it is much too difficult to know from the beginning where and what direction you should go, or that you can have—have any hope that you end up with something that is much more useful.

We spend a great deal of time in unconsciousness, and we are really, as I say, lazy about it. Because it is easier. So, we talk about that what is not easy, but it still could be successful. All your interest—you realize

that — all the different things that you do during the whole day, that they still remain unconscious. I said so, I think last week, do you know that everybody is asleep? It's a horrible thought. As we sit here now, we're asleep. Still, we talk. We talk about work. We talk about hope. But then we let that go, and you know you are again imprisoned. And for a little while you, you continue, and you hope then that the thought or the feeling might come back, and that there's enough stimulus within you, that there is enough of a little fire that keeps on burning and that you have to — to feed with the fuel. It's expensive. What will you do?

When you are by yourself, you sit by yourself, no one is around, "inner-inner chamber" we say. You come to your real self. There's a little bit of that — Magnetic Center and the inner-inner sanctum. And you want to be honest there because everything is so simple. There's nothing to distract your attention. The walls are bare. There's really nothing that can disturb you, just you yourself sitting. I doubt very much if you have any clothes on. Just sit. I think it's warm enough within oneself. I don't think you will catch cold. But you have to do it. You cannot keep on talking about it. We still talk too much. And you become too much involved in little discussions and it leads to this, and it leads to something else and that leads to nothing.

That's why I'm now sharper. You will notice it. I will stop you many times whenever I know that you're not talking the right thing. When you are kind of, I call it sometimes, fickle. Because that's what it really is, just talk-talk in

space without any definite direction, just because you happen to talk. A few words would set you right. I will make a rule that anyone who wants to see me has to promise that whatever their problems are, that they have to try to-- have tried to solve it first by the application of whatever they understand by Work. So that then their attitude regarding that what bothers them is correct because when you wish to apply Work, as you know it, and whatever you think is required, gives you towards your problem a positivity. And I don't want to talk to anyone who just complains. I want to know what you are doing about your own complaining. I want to make sure that you have heard about Work. And for that reason I will spare the time. But if you don't, I don't--I don't want it. I'm finished with that. There are hundreds of tapes where you can listen to it and that might help you to see what the proper attitude you should take towards that what your problems are. I don't care what the problems are, except in an emergency when you're bleeding to death. But otherwise, just the different things that happen in ordinary life, you solve them first - you try, you have the right attitude, that makes you positive. Then you say, I get stuck. Okay, then we talk. I have to adapt that--adopt that kind of attitude because I think I've said more than enough over the years. I don't want to repeat it. I started with the seminar to give a final something to a little bit of dis--discussion of Work the way we can see it, the way it seems reasonable, the way it seems leading to a possible application. Also, in the way I believe that a person can ultimately free himself from the bondage of this earth. That is ultimately the aim, and we strive towards that, and we verify it with each other to see ~~if~~ actually if that what we call research can have results that are congenial to us, understandable, and objective for all of us. As you remember, objectivity means that that is acceptable by every person, like objective art starts where natural art stops. Like objective art, it is a creation. Work, and the building of that what is

potential into actuality, is a creation of a kesdganian body, of which we only will have SOL# LA-SI for that body. The rest exists already. It exists in the wish to make it larger. This DO-RE-MI is quite obvious: an attitude of seriousness towards the possibility of growth. With the soul, that whole octave, we have a tremendously free range. All we have is a little mind that functions in a very nice way, but in reality it doesn't know anything about awareness. A little bit of thought, and mostly bothered by associations. To set oneself free from that, that is partly Work. But the main thing is the building of what then is free, to make ~~it~~ that into something useful, and actually that - that could then exist. And I've said many times the soul can be the container for the continuation of one's life. If you believe in life in that sense, if you really think that there is a reason for this earth existing, and us existing as human beings on this earth, and a reason for many people dying, and a reason for all of us ultimately dying, and that during that period there is a chance of consideration: what for? And how do we meet that particular, not a problem, a certainty? How will we face it? And how will we then be, what will there be as an understanding with which we then can say, I continue, because I know, or, I say I don't know, I have to go back. Whatever that is, those are little stories. You can embellish them for yourself. You can even believe a little bit that you used to be some kind of fellow in the primitive Egypt. What good will it do you? Make things clear for yourself, so that they are logical. When you read, extract from it what really counts. I'm listening then to a couple of these books that are recently published, and I'm amazed. I would almost say they're junk that is being written about. What good does it do if I every once in a while get emotionally a little involved in the experiences of someone else, and some wise sayings of some bozo? What do I care? It's not for me. ~~I can~~ And I read about Moses, and it is not for me. Or even I can read and hear about Jesus - it's not for me, unless I understand what is

being spoken, to be used. And then if I ~~lee~~ look at Gurdjieff and listen to that, unless I know what is being spoken and can use it, Gurdjieff has no meaning.

I think about that many times: how much time is wasted just to go and chasing after something that is like not even demigod, a quarter god, one eighth of a little bit of a god. Where is the substance? You do need, for your life, to eat continuously, not just a little bit of a dribble every two hours. It would be interesting if you could live that way/ ~~xxxxxx~~ with your breath. You could find out soon enough you can't. Impressions have to be made such kind of food that you need it. And again I say that if you don't, you die. That is, if you don't do something about the impressions you receive, you will die, which is obvious. But if you do make impressions such that they are digestible in building up that what you really could consider a container for the continuation of your life, you won't die. That's the interesting thing. We think we have to die because we are on earth and that has been instilled in us as a result of our culture and the way we are living and the way we are, continually asleep. And in that (round?) we talk about death, because we talk about sleep. And when we wake up, we don't talk any more about sleep and we don't talk about discontinuing life. That's the whole purpose, that when you find out for yourself that life can continue to exist, you have no particular difficulty or any fear about dying at all. Because it doesn't apply to you any more.

Many times, of course, that occurs in esoteric knowledge wherever it happens to be talked about like that: the continuation, aside from whatever you call reincarnation, all of that is nice and every once in a while very satisfactory to consider it and think about it for some time. But, unless you do some Work, unless you really become serious about that what is your life now, and discover your life now, you will never discover it. It won't be given to you because when you die, it is going to be taken away. If you will have another chance, it depends on something else, not you any more. And the

interesting part is, I want to have something to say about my life. I'm not going to be dependent on God. I can say that I've asked Him to help me, because I definitely say, why did you make me appear on this earth? I think I have a right to ask that, because certainly it was not with my will. Moreover, I didn't have a will. And I just happened. And to be grateful for--because of my parents, it's okay, but after all, they die, and I'm alone, and then what? Has God given me life? In any event, He allows me to use Mother Nature for the continuation of what I am now. But I'm interested to ask God, what are you going to do with me? Why did you bring me here? And if you don't bring me he--if you didn't bring me, who did? And if someone did, why don't they tell me what is up? What will I do for my life when I discover it? And why shouldn't I know, when I know that I'm alive and I have to do something about it if I want to take that responsibility? Then I take it, to the best of my ability. Then I say, all right, regardless of God telling me, something in me is going to tell me because I know that what is my life force has a possibility of speaking to me. That is why I talk about inner life. That's why I talk about that what is within my means, to some extent. At least I can set it going, I talked about that, like a gyroscope. I have to start that. I cannot ask God to come and--and switch on that particular light within. I have the ability to move emotionally, to use the different feelings and emotions, to make them arrange themselves in some kind of a pattern, to see what their value are compared to each other, and to select out of them those which seem to be most promising. Like when you're at high school, the little boy who's most promising to succeed in life. I consider all the different aspects of my feelings. Then I throw away already a few because they are not worthwhile. But there are others that are very definitely

worthwhile. And the value which I attach to it I've attached to my life, and the continuation. So I want to use those particular emotional states for the continuation of something that is of value to me. And I don't want to die. That is the meaning of self-protection. And that is inherent, that is natural even, that I want to protect even the form in which my life happens to be. That is instinctive. And when that is there, I say but why should I die anyhow? And then of course fortunately, being a little philosophically inclined, I say, but I don't die because it's only my body.

Well, you see, before one comes to that kind of conclusion, you have to know a little bit more about where is this life when it is not attached to your body. And that, I say, is the fight. Because every time that any form of life is expressed, it uses my body. Any form - physical, emotional - uses my body. My mind uses my body for expression. So my body becomes important and then when that goes and is put into the earth, then what is left of the rest?

I don't know if you see such perspectives, and I don't know if you even want to think about it at the end of a day when you realize you've added one more day , and one day closer to your death, so-called death. At what point will you change--no, there is no death, as the Bible would say, there is no fangs, it will not detain me, it will not get hold of me. Or sometimes we say it is an entrance, a continuation going, as it were, into a new room, a new realm, that what is objective life, maybe self-consciousness. Who knows where we will be but we can prepare.

You see, I hope you agree with that. There's nothing really personal about it, than only that I happen to talk about what I think. And I only mention it because I hope it could be useful. And that there has to be a reason for yourself just to help you think logically. Because you're not dependent to a little bit of snapshots here and there in a little book which is published so-called as - what I call it - spiritual literature. I don't mention--I don't want to mention any names, because

I think it's quite useless. You have to establish for yourself that what is actually within your truth--your truth within you, with which you start to measure everything that comes to your notice, that you read, that you can hear, that you can judge about to some extent with that what is within you. Your judgment is within, that means the knowledge which you actually possess, which you have made because you ~~have~~ Worked for it. That is a good measure because then you know it is there; it ~~has~~ does not--is not dependent any more on the conditions of Mother Nature. Mother Nature can never take away any kind of development of your inner life. That is outside her domain. Even the earth cannot take it away because it cannot hold on ~~it~~ to it. And you go with that when this body dies, unfortunately or fortunately, it just happens to die. That is, life is no further interest--interested in using the body. Life becomes interested in the continuation of it by means of spiritual existence. It's all a decision - the part of your life. It is probably preordained; it probably has to do with whatever the function of life was when you were born, and that perhaps you can find out a little bit about it- what is your particular karma, or what you feel you can take responsibility for and what you feel that you cannot as yet, and also what you feel that you have already done and don't have to repeat it.

But, you see, these are again ~~it~~ philosophical considerations. The only time that you're in touch with yourself is when you Work, when you really wake up to yourself - then not only are you alive, but you help your life to continue to exist. You don't want to put your inner life to bed. You don't want it to sleep, because you don't treat it right if you do that way. You say it is there; you wake it up if you can - you know how. Like, as I say, the sleeping beauty, that is your inner life. And it is dead at the present time because you don't pay attention to it, or it is not available, which comes to the same thing.

What is the point at which you say yes to that problem? Or no, but not wishy-washy. You see, I hate that. I hate this laissez-faire business. A little bit and then a little bit and then not a little bit and then for a little while nothing and then again a little bit when I ~~say~~ have no means.

When you're honest, serious, be honest for ten minutes, be serious for five minutes. Walk like a man for one minute. But do something like that. Make your dream - your daydream - a reality by waking up to that what you are totally, whatever you are physically, emotionally, intellectually, it's all you. That is the personality -- thank God, it is potential. Thank God, there is Work to do, if you want to do it. But you must do it. This is what I ask you sev--several times: what have you been doing? Today? Or you ask yourself tomorrow. Or you ask yourself, thinking about yesterday, what did I do? Where did I spend my time? How? For what? Useful? Ja, maybe, for maintenance, yes, for living quarters, fixing it up, and taking care of a little bit of firewood, and a little bit of literature, and maybe a little bit of reading of <u>All and Everything</u>. But, you see, the attitude is still not right, I think. If it were, this Barn would be a tremendously remarkable place. That is why I suggested make a Saturday so that what is the Barn becomes really outstanding. Not to our pride, but as something that would be marvelous to prove that inner life can continue to exist in this world, and it doesn't have to be hidden, that it doesn't have to stay asleep, but that it becomes apparent, that is, that it can be noticed by other people, that one can actually live it that and not all the time on the periphery of one's physical body. So that it is no longer then subject to all the little laws of this earth, Mother Nature, and not even of Father Time. Because it gradually becomes something that is--that can stand on its own. And in that sense, this inner life starts to wake up. I don't think you have to poke it too much. All you have to do is to open the opportunity. I don't think you have to take the covers off. I think all you have to do is to stand there for one moment in consideration of that what you really are. And I think at that moment your inner life will wake up. You have a chance for that, dependent on your seriousness and simplicity and, of course, your honesty at one moment in a day, at some other moment a little later, but it is dependent on that one moment, to make a decision at that one moment in which you say yes, I am. Or in which you say, yes, I am now. It is so simple. And it's really necessary to make it so simple, because we are so dumb. And we are covered up with an awful lot of

nonsense--reading, reading, it doesn't matter very much what you read. It is what you're doing, because that is the expression of your life, and in reading you continue to react to what someone else there has read or has written. You know it's still reaction.

What is art? The creation of that what is original. You must understand that. And even imitation of nature is not real art in that sense. It is sometimes the way you see it; that can be--that can become artistic. But certainly when you make a painting, I say--I say it several times, it's not that you make a copy of The Nightwatch, that becomes a picture. Yours? No, it's only a copy. I talk sometimes about that in connection with music and composing and playing all the time Bach and some other fellow. Sure it's right, but it's not art really. Interpretation? No, you're not even free. When the cos--composer says when it is cresendo, when dimenuendo, when you have to have staccato, how you have to do it, arpeggio, so forth, all it's indicated in the--the way they saw it, and you can play it. But the interpretation is really not your own anymore; it's based on that what they have prescribed. No, two notes on the piano can be your own -- you just strike them. It is your touch. You use the piano as a medium. If you can sing or hum, it's closer to you, you can make that, it is your own. It's not dependent on Mr. Beethoven but is your life that comes out. So is voice, although you use words, you're already bound, but you can put into a word something else. You can put into your posture something else of you; that what you are you can write, if you wish, in your style. By the uses of words, it even can become poetry. And so, the question of creation — we do know a little bit about how to create, and what is actually art. Now that, I say, has to be used for the creation of an "I." That newness, that completely separate from thought or feelings, of

that what is a creation which stands on itself and starts where Mother Nature has to leave off and has left off because she's not going to educate us further. She stops at FA of the feeling body. She stops at the DO, just giving— of the intellectual— because, just giving us sufficient to walk around on the street, and a little bit of ability even to read— she will allow that, or to talk, also intelligently, if we want to.

Don't forget now that I constantly talk about Work, that regardless of all these considerations and what is needed for an understanding of Work itself, I talk with Work as a background. I talk when we are in a group, where there has to be Work in the background, where the statements which are made have to remind a person first of Work and then what they want to say about it. That is the way it begins, the level on which a group must be, and begin, otherwise you will never reach it. You will start at an ordinary level of just asking a little bit of a silly question. A question you have to ask for yourself has to be by using blood. Perspiration of blood. Of really showing the seriousness of that kind. That's why I emphasize it. I don't know if you like it or not. To be honest, I don't care if you like it. You see, a person who talks about these things has no particular interest any more. All he does is to make himself talk for the reason that he hopes, which remains, that he will be heard, because he's interested and concerned. I've said it on my birthday: I love all of you. But I don't want you to have a wrong impression. I want you to know that the emphasis in whatever I've ever said always has had to do with Work. There was a little moment when I said, wake up, at the last meeting. Then there was a little

exchange, as you know: I listened to you, you listened to me, I speak, you speak -- you wake up to that. You again listen, I again speak -- all that little interchange, that was a question of remaining awake, making the attempt to have an "I" there continuously, extending a moment, expanding it, making it, as it were, more real in the sense of non-dimensional, if you understand that. That you become completely free from that kind of a form, that it takes away even the concept of a circle or the concept of a sphere, so that the expanding universe is yourself starting to realize that there is no limitation to that what one is now if one understands eternity; that is, it is now in existence and can be experienced.

(Is that it? Ya.)

Then of course at such a point ~~they~~ I always struck out these ideas of the "omni," and you probably are sick and tired of it, to hear about omnipresence. But have you ever thought about it, what it means? I remember when I was young, looking at a chart, and it happened to be the Alps, and imagining how it was here on one side of the Alp, and crossing it. I haven't seen them, I didn't know, but they were mountains, and then getting into Italy, and then from there on there were lakes, and in my imagination I made that , as it were, that trip, and I saw myself, almost as if I was spiritually inclined, or perhaps even had a facility of that kind of movement, going in a very short time between one point of France into Italy and then reaching Milan -- comparison, across the Alps, Mont Blanc, all of that, but it was there and it was a reality for me. It was a little amazing because it was not on the map, not in that way. But I myself had the only experience which I could not explain to anyone else. And it was good for me because it made my world. And in that way I mean this "I," when I say I want to create it, it remains my experience. Then I start to function in accordance with what then for me is my reality. And the functioning, even if I describe it, of becoming aware of me and the accumulation of facts, all this is my own, nobody else's. I talk about God -- it's my God, for the time being given to me when I'm on earth. I don't know where he comes from, on the planetary level or the solar

system. Or does he come from my inner life? I don't know. But it is sufficient for me to use that word because it has an idea of a concept that I can agree with. And so I say it has attributes, and I think (?) omnipresent, omniscient, omniscient -- knowing everything, knowledge, I say, gnosis, that what is the truth as knowledge. Omnipotence - being able to do anything, anywhere, at any one time. The future is now, it says sometimes on the radio. And it is true. As soon as I say the future, it is here already. There is another future, a little later, maybe, or maybe it isn't. Maybe the future is already that what is at the present time without a limitation to what we call future, which is anticipation in my mind, thinking about it. But if I say eternity, it is future, past, existence at the present, all in one. Existing then, sometimes we say a little bit of a stonal scale, becoming one note, and in that note every note of the tonal scale is there, in white light, all colors there of the spectrum and that's one color -- white, which is light, if I analyze it.

Can I understand these things in my daily life? Can I live sometimes in infinity? Can I really understand a little bit more a about eternity when I turn within and find that what is a real emotion? So when we talk about Work, I hope you understand that Work has to be there. When you talk about your experiences, you have to start almost with, "I have tried this and that. I understand Work to be this and that, and my results were this and that. And I still have a problem." I would almost say then we can talk. But if you don't really do that, there's no use talking. I would like to warn you: don't spend your precious time in chasing after certain things that have no value at all. Don't lose yourself in considerations of having a nice little talk-talk, considerations of your own environment, considerations of that what you are unconsciously, consideration of exchanges between people which are just not amounting to very much and perhaps ending up in the formation of a couple of committees, to have to bring out another report, and in the meantime Rome is burning. Rome. I may now talk - talk about

food, and many ~~gods (gardens?)~~ governments are fiddling their time away. We don't, if you want to know, what you have to do about yourself, don't fiddle your time away. See what you can do that is valuable. Do it, small as it may be, poor as one is, positive regarding that what is the wish. Try to make it clear what you really want, so that you can distinguish and also know that when you're on the road, that you remember how you started and perhaps even what you ended up with. But that then that becomes a group. That is there written over the entrance of the door at the Barn. I have not put it there as yet. You know we have a--a road at the Land an--on the West Coast, just where we go up to our Land. I've called it Anulios Road, because it is not official, but there is a sign there. And I hope that each person when he goes through that gate sees the sign and is reminded what is Anulios -- don't fall asleep at the wheel.

I think there should be little symbols here and there as much as you can--can stand. There should be aliveness, not only here and there -- everywhere. Aliveness of the people, I say, with joy, to wish to live and actually make that life worthwhile, not just monotony. Just make it something unusual, all the time, I say, introducing just a little bit of an otherwise, you know, a legominism. Where are you going to get the little legominisms for yourself? Introducing that what is a little different, like humming over an afternoon, and do that once in a while. Or shaking hands with someone -- quite unusual. Like Gurdjieff tells about how to catch a ball. These are the little things that he means. And these are the things that are carrying that what is a means for yourself to be reminded. How can you remain alive? How can you help each other? How can you not sit down and cry and let someone else sympathize with you? How can you stand up for yourself and say, "I'm going. I will help whoever can but it was no question about me going." Because there is something that is alive in one that I want to answer to, and I just don't want to push it back and back and back again. I've done that already so many times. And many times I've made reservations and resolutions at the beginning of a year and for my birthday, and they didn't last very long because this and that and there -- oh, all kind of reasons.

How can we tell the truth to each other? How can we at some times say, "You really -- you stink, you know? You don't make even any attempt to see yourself." Would that be wonderful if you could say that and be understood and that it could be acceptable? It's the kind of attitude one should learn, that kind of flexibility, not to be affected by such judgment. Why? You must know for yourself what you are. Your conscience is your judge, not the opinion of other people. You know what you are within, and that is where your strength is. In that kind of quietness, in that kind of trust of what you are within yourself, there will be God for you, your God, to help you, until that god has outlived its usefulness, and then you create a new one. All the time wishing to create, that will remain for oneself one's life. Because life itself you don't have to worry about; it will never die. But your consideration of that life, that will die. And then putting it in a form which is temporary will also die. Your inner life is at the present time very dead. You know, I don't call feeling really aliveness; it's too automatic. We talk about the ship Karnak -- dead body. But then we talk about Hassein, and we put him there on that ship. That's what I mean by aliveness. I sometimes am like a carcass, just stupid, behaving in this way and that way without really any particular knowledge, but reacting all the time certainly. And how can I put Hassein somewhere, who happens to wake up maybe and then looks at the sun as an aim and see it rise above the horizon when I get out of bed and I look out and I see that, And I say, "Ya, that's right, thank God." And you look at the sun, you say, "Yes, yes, there is the sun. I know that." Now it, you might say, it touches me. Something takes place in me and I say it's a recognition. I know that sun. It has talked to me many times. I know it is within me also a little replica of that what is for me my god. My consciousness is my god for a little while. My conscience is the queen, I call it sometimes. That is for me the household of my family. I want to build a family. I don't want to be dependent on human bondage any longer. That's okay for whoever wishes, but not for me. Can you be strong that way? You set out, you try, you fall down, you try, get up, go ahead, it won't hurt you very much, either your falling down or your getting up.

But you have to have an instinctive desire, unquenchenable thirst. When once that is touched, then you know. You are affected. And you also, you know that you become more and more responsible, and more and more your conscience will not allow you to sleep. When your involutionary process reaches your own Anulios, you will never sleep again. That is when you have the understanding of this involution which has created you in the way you are, and which is apparent in the way the earth is and the way mankind is, and that now what is the living force represented by the involutionary force coming from somewhere and seeing that, and you see it will devour you. This is the time element. That's the consideration why this involution has to be met, but this time your own creation, not God's. God created the universe for his own, as it were, his own business. And the universe existed since. And after seven days, he looked at it and he said it was right, because it could continue to remain in balance. And that is the example we have. One becomes aware of an involutionary force ending in the growing point which is Anulios. And that reminds one: wake up. There is Work to be done. Don't be carried into the nether regions of the ocean. Stand on your own feet and return to that what was your house. Don't remain the prodigal son. There is a call in the wilds of your unknowing, and it tells you, "You remember how it used to be in the family of your father? How it was before you were born, and there was aliveness everywhere and always without any difficulty of distinguishing it one to the other, and without any question of jealousy, without even any desire to create certain forms which became ultimately too--too narrow. You remember the time it was -- do you remember yourself when you were? And do you know now that perhaps you can be again?"

I talk this way simply. It is nothing special because it's just a recognition of signs of life, and asking you to recognize it within yourself and to pay that attention to it, that you become simply serious at times. You don't have to look with a serious face all day long. Maybe for five minutes, I said. Maybe when you feel that you can, Maybe your other times you have to spend by simply being involved. It is quite all right whichever way you do it. The question is always,

how much time will you spend to that what is useless? And when you realize then, if you're a man, you say, "Stop, it is enough, because if I continue this way, it will become more and more negative for myself, and I will die in that attempt. I will die like a dog. But if I am a man, I want to return to there where I really came from, and now, knowing that I came from there, I have a mission/ to see that I now follow the right road." Then I Work; that is, I search. And then I take what is right and keep that what is the best. And so I verify constantly in whatever the attempts are to see myself, and I bedome acquainted with myself. And every once in a while early in the morning I say, "I know you. You wake up with me, don't you? And if we look at the sun, the sun will help both of us, my outer life for the day, my inner life for eternity."

So, will you drink to Gurdjieff? And wish him well, wherever he may be. I'll try to play a little bit.

SUNDAY LUNCH

It's interesting how we gradually start to talk more and more about one's behavior. And the emphasis is, of course, since we want to make a group, which group should be substantial. I said last night, don't forget that Work always has to be present to that, an attempt that you do make, so that you almost pay lip service to it, and you say, "Yes, all right, I won't forget objectivity, but..." and then you go off into all kind of things you would like to say. I think a person is entitled to live his life. And the difficulty in Work is to understand how in this ordinary life, ordinary activities, how then the desire for wanting to Work has to enter. The difficulty there is that whenever you are unconsciously busy, you really don't--don't leave any opening for something else to enter. And therefore there must be something that pokes at you and reminds you every once in a while to say to yourself, "Listen to you talk." And then really meaning it, asking again, "Did you listen to yourself talk?" These little attempts you have to get used to, you have to make it a practice so it becomes much more available to you, so that you are not going through periods of unconscious behavior one after the other without interruption. That you must know that at certain times

this question of unconsciousness has to be relegated to the background, that you really should not spend too much energy on it anymore when it is not worthwhile. And that ultimately you must come to the conclusion that the amount of energy available for that kind of unconscious existence ought to be just sufficient to maintain yourself in ordinary life.

Of course, that's extremely difficult, because your ordinary life is adjusted to different things entirely -- not only just maintenance but relationships with people. The question of wanting them to know you and you to know them -- you are asking many times for respect, and when you don't get understanding, you feel it is necessary to explain yourself and to go to any lengths in order for the other to have a better impression of you. I think all of that should be reduced, but it can not be reduced by just becoming like puppets, so that then you sit and you don't really live anymore. You become an automaton when you then want to emphasize the necessity of Work and express it on your face which has no expression.

Activities must go on to the extent that you feel it is necessary for the maintenance in your life, in that kind of life with which you are acquainted and which is a requirement for you at that time. You're not always going to be interested in everything. And gradually, of course, when you become more mature, you will already eliminate automatically things that are of no use. There is a period when a child wants candy; there is a period when they don't want it. When they are sufficiently grown up, they don't want to be unconscious in that sense any longer. And so you must make your particular adjustments at the proper time without losing that what you already have and what is still of value.

For instance, when we talk about the weaving, and to have in weaving an atmosphere which is more conducive for being able to remember oneself every once in a while. And that then there there was a little bit of an exaggeration in the desire of being gossipy, and in gossipy which is really unconsciousness par excellence everything is forgotten, and the level of that what was supposed to be a weaving arrangement for different people was completely taken over by the desire

to just talk and talk and talk. So I said we stop that. Then we fall over into the other side of keeping so completely mum that you are sitting there like little puppies or mummies. I think it's idiotic. Here you sit at this table. You come to eat; you don't forget that even when you start talking in conversation with each other. But you're not going to argue primarily or yell at the tops voice; that you know doesn't belong. And you also know that you should not talk nonsense, because really that is not very helpful for yourself. And there is that kind of a golden mean. You must remember in Work that there is a golden mean -- the maintenance of unconsciousness for the purpose simply of maintaining your body, wnich then, having satisfied all its requirements, is then able to give off for the purpose of development, simply something as a presence, you might say, from the existence of your personality then becoming engaged in allowing the potentialities which still exist to become developed. That is really the way one ought to look at Work, because to--dependent on the condition in which you are and the requirements which you need, you do need, that you give in temporarily to that what you want to do in order to find out what actually you could do without. But you don't know that in the beginning. You can only find out by doing it. But what is always the difficulty? That whenever you become engaged in anything unconscious, you get caught in it. And there is no control on the part of yourself to be able to stop and to get out of it. I wouldn't mind if for five minutes you just have your fill and gossip all you want. But then you ought to be through with it. Not just spread it over the whole period of being there. Also, it is necessary that for five minutes you are very serious, as I said last night, or for two minutes to be honest or for one minute to be active -- whatever you feel as a requirement for yourself. But then each particular activity can have its place. And then when you have satisfied your stomach, you don't want to eat all the time pieces of candy.

It is perhaps difficult. I say perhaps. I think when you once start it, regarding yourself, this kind of a division of your energy, this kind of a wish to have control over yourself and all your actions, that then you will find out that it is much easier than you originally thought. The difficulty is always that you don't

want to start it because you're afraid. You're afraid you will lose something that of course is valuable to you and you're afraid that you haven't made up enough to take its place as a substitute. That is your fault. If you actually want to change it, you have to Work to make something that can take its place. Otherwise, you will constantly find an excuse. And that makes you indecisive. A person should regarding Work be very clear -- this I do and that I don't. I said yesterday, yes or no, and serious about that particular determination.

But then when you see that you have a tendency, you go along one mile and you realize what you are. But you really don't know enough because during that period you are quite unconscious in trying to see what actually was the value, but you are still too much attached to--even to become impartial to it. Then you continue to walk for another mile with exactly the same tendency, but this time you try to become objective to it because you are the person who de--decides that you want to walk that second mile. You do exactly the same thing as always, but you are in control of what you are doing, and as a matter of fact you will not be caught anymore because there is something that quite definitely says yes to one thing and no to another. And at the proper time you still will be able to leave that when it has served its purpose for yourself. You don't break your tendencies off just by telling it that they shouldn't be there. You let them die on the vine by not giving them enough food. You can remain in control for a long time, still attending unconsciously to your behavior. And sometimes it's even better to do that for a little while until you're quite sure that you can leave it. But you have to be active about that, so that when you do go in the direction of whatever unconsciousness there is and, as it were, dictates to you, that you still remember there should be controlling--a controlling factor.

You see, Goethe said somewhere, "In der beshankum siest sich der meister (?)." Within the framework of one's unconsciousness is the realization what are the limitations of a man, a master can be king. That is what I mean. I don't deny them these influences and I don't deny the tendencies I have. But I want within that framework of what I am as a personality to have a freedom to introduce certain

factors which ultimately will give me control of the total situation. And in the acknowledge of myself that what I am and wishing to accept that for whatever is the value, then there is a possibility that an "I" can remain in existence, constantly being present to one, and at the proper time simply saying, "It's enough now; now we go in another direction."

I mentioned not so long ago a little illustration that I am very interested in. When you go between Italy and Sicily, there is the Straits of Messina. It is a very dangerous corridor, as it were, with many currents, and you have to know how to manipulate your ship, particularly in sailing, because you are shipwrecked quite easily, and many shipwrecks have taken place. The two islands that are there, one is called Scylla and the other Charibdis. And the particular difficulty of seeing how you can get through it is to avoid one and avoid the other, but in the proper time only. When you sail, you go through it in the direction of the first island which is Scylla, and you are to some extent attracted because you must sail to that in order to come into the right current so that after some time you can turn to the right and then you can sail in the direction of Charibdis. But for that you have to control, and you go almost too far in the direction of Scylla, almost getting shipwrecked, but then there has to be a power on the part of yourself of an insight that that is enough. And the direction is now indicated that with that control, you can change. This time you go to the direction of the is--other island, Charibdis. And this Charibdis has also very special function of attracting you towards that island, also wishing you, as it were, to be--to be shipwrecked. And you do the same thing: you become identified with that force attracting you, and still there is a master of the ship who sails and manipulates the sails at the--at the right

time just enough not to be caught, but having then a chance to going into another channel to the left and thereby clearing both islands.

It is that way in ordinary life. I have different tendencies, I go with one, I know there are others but I first want to settle that what is this first tendency so that I can understand what is the influence on me. All the time I try to remain awake to that fact. Then when I come to the conclusion that that is enough -- enough is enough, I say,—then I have the force to go away from it. Then I take another tendency also belonging to my personality, and I do the same thing. And I probably will have the same trouble, because it does mean constantly awakening.

You see, this is the way a person can actually throw out of the state of personality into another level of being of an individuality. It does require attention. It does require a wish to really want to do it. But, you see, the aim for the ship is to go through this particular Straits of Messina. Because a little further there is another island and also there is a volcano on Sicily, Strombole. And if they don't do it right, then maybe that everybody would be killed. And this is the hesitancy, first in consideration to wish to go through it, then the aim to become free entirely -- as it were, to become a free man.

You see, this life is not so funny. It is really an interesting question to consider: how can you learn to become a master? How will you actually determine for yourself that at a certain time you can throw away a trait of character which has no wo--further value? How can you ultimately leave yourself completely alone and leave it to this earth? So that you have no further interest, but that the determination for your wish is really based on the development of the actualization

of potentialities, because, you might say, that is your realm. That is the kind of particular area in which God is interested. By putting us here in an unconscious state, God is not really interested any further, and for the sake of Mother Nature, we are simply fulfilling the task that she has demanded for herself as well as for mankind. That is in accordance with this involutionary law. But somehow there is, thank God, a possibility of remembering one's youth, of rememberin g where one came from, and remembering what is the essential essence of a person. When that is wakened--awakened, or if one becomes aware of it just for a moment, it may be quite sufficient to produce that kind of a shock in the form of a determination: I, a human being, I do not wish to remain unconscious all my life. And then simply saying, and I hope one can mean it, "So help me, God," because that is his wish.

I hope you have a good afternoon. I hope those who will take Movements can profit. Concentrate as much as you can, give all you have, the best of you, because it is worthwhile to develop oneself, even if the development can take three different kinds of forms, I think it is necessary to understand why it is necessary to be interested in all things, and keep that what is most truthful for yourself.

So drink to Gurdjieff -- he is always that symbol. Don't think Gurdjieff always sat with a face as if he had spent his last penny.

And maybe, Peter, will you be so kind? (There's no more left. A little bit.)

(Peter announces music, and then plays.)

Thank you, Peter.

END TAPE

trans: Diviah P.
Donna S.